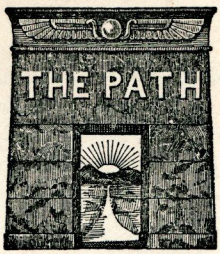

The Path Series

Mislaid Mysteries

A Paper read at the Fisher Opera House, San Diego, California August 24th, 1901

By HERBERT CORYN, M. D.

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There is no Religion Higher than Truth

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL Society, founded by H. P. Blavatsky in New York, 1875, continued after her death under the leadership of the co-founder, William Q. Judge, and now under the leadership of their successor, Katherine Tingley, has its International Headquarters at the World's Theosophical Center, Point Loma, California.

This Organization is not in any way connected with, nor does it endorse any other societies using the name Theosophical.

Do Not Fail to Profit by the Following

It is a regrettable fact that many people use the name of Theosophy and our Organization for self-interest, using also the name of H. P. Blavatsky, the Foundress, to attract attention to themselves and to gain public support. This they do in private and public speech and in publications, also lecturing throughout the country. Without stating they are connected with the Universal Brotherhood and Theosophical Society, they do nothing to contradict the fact, but in many cases permit it to be inferred that they are, thus misleading the public, and many honest enquirers are led away from the truths of Theosophy as presented by H. P. Blavatsky and her successors, W. Q. Judge and Katherine Tingley, and practically exemplified in the stupendous work for the uplifting of humanity throughout the world.

For information address F. M. PIERCE, Secretary-General, Universal Brotherhood Headquarters, POINT LOMA, California; or the Secretary of the local lodge of the Universal Brotherhood.

Mislaid Mysteries

IN commencing the first of a series of historical studies, I may state that we are directly indebted, for this opportunity to open some of the inner Teachings of Theosophy, to the animus and unbrotherly spirit shown us by some persons whom I need not name to you.

Our unaccepted challenge has indeed *forced* this opportunity, and we hereby express our gratitude. A year ago, the issues would not have been so clear to you as they have now become, and it will be easy for you, in making your honest judgment, to take the right side.

Before this series of addresses is fully under way, it will be well for us to take a few preliminary points into consideration.

Christ was going about talking and preaching for three years. Part of this preaching was to the public; and according to the knowledge that we have, this was much the smaller part.

In the intervals of these formal sermons, we know that he was constantly talking to his disciples.

To the *public* he mainly spoke in parables, drawing simple illustrations, easy to follow, so that the people should see the beauty and advantage of right life.

But to his *disciples* he said: "To you it is given to know the Mysteries of the Kingdom of Heaven."

By his own showing he therefore had two doctrines; one, simple to follow and easy to understand—for the people; the other, the doctrine of the Mysteries of the Kingdom of Heaven. Yet you will of course understand that a simplicity of teaching that was absolutely necessary for *that* time and people is now *not* necessary; and that much more of those inner Truths called in all ages "*The Mysteries*" can now be opened.

What have we in the Gospels? Which of the two doctrines? Anything unsuited to the "multitude"? Anything that the metaphysician and philosopher can understand better than the public? By all confession, No. It is one of the most frequent claims of the pulpit exponents of Christ's Gospel that it is so simple that a child can comprehend it.

Very good; that may be so; but where then is recorded that *other* doctrine, the doctrine of

the Mysteries of the Kingdom of Heaven, that could *not* be given to the multitude, that is not in the Gospels *as we have them*, that was taught to the pledged disciples only; and that is therefore not known to the modern pulpit-exponents of Christianity; or, if known, rejected as a heresy, or held back from the people lest they should learn the essential relation of brotherhood between all great religions, lest they should see the links between Christianity and the Theosophies that preceded it and accompanied it; or lest they should suddenly see that they require no outside assistance in living the sacred life that leads to pure joy.

Where are the records of those secret teachings? "The Mysteries of the Kingdom of Heaven" — who knows them? The very word "Christ" includes the idea of a Knower of Mysteries; it means *annointed*, *initiated*, into Mysteries. "Christ" is a Greek word, and he who, by purity, meditation and study, had earned the right of initiation into the Greek Mysteries, was called a "Christ", a "Christos". And many of the great World-Teachers, long before Jesus Christ, were said to have been born of a Virgin, the Virgin Sophia, Wisdom, the sea of spir-

itual consciousness, *Mar* or *Mary*, to be bathed in which is the only true Baptism that regenerates. And everywhere, at all times, among the initiates of all peoples (that is to say, those who knew their business in spiritual matters) this Wisdom is the same.

There is a book, among the books of the Old Testament Apocrypha, which deals with this Wisdom. Perhaps it is too wise for modern conceit, and so is omitted from the authorized canon of arbitrarily chosen books which we call our Bible. Throughout this book Wisdom is made identical with the Holy Spirit, the Spirit or Breath of God. It is therein said of her that she permeates all things in her pristine purity, and at last the book states that "in all ages, entering into holy souls, she maketh them friends of God and prophets."

In all ages! Does not that phrase seem to throw a light on the reason why the "Holy Fathers" of the Church agreed to leave this book out of the authorized canon? Do not let it slip out of your mind that the books constituting our Bible are not separated by any sort of real line from similar sacred books that are *not* in the Bible; and that it is from the *omitted*

books—and especially those that the Church has called "heretical"—that most may be learned of Christ's teachings on the Mysteries. And even those of the Church Fathers who were honest and had no ulterior motives of that kind were often stupid and supremely ignorant, and presumed in the magnitude of their ignorance to decide which of the recorded teachings were to be regarded as inspired, and which not. And they necessarily decided in favor of such as were most in accord with their own limited ideas, and which they were most capable of understanding.

And there is another book, a little-known Gospel, dealing with this same Wisdom still more directly; like our own Gospels, it is of uncertain date, but of about their period; a Gospel which *does* record the *inner* teachings of Jesus Christ.

Within the first two or three centuries after the death of Christ, there were something like thirty or forty Gospels accepted by various bodies, dealing with his life and teachings. Two or three of the feeblest of these are in the collection called the New Testament Apocrypha. The great majority of the remainder are no lon-

ger accessible. Yet some of them are full of Light, that Light which alone can satisfy the spiritual yearning of this age for real truth about life, death, and the soul. It is a prophecy of our Teacher Katherine Tingley—and her prophecies have a way of coming true—that in their due time the best of these will be recovered and will be found to confirm, from the mouth of Christ, our Theosophic positions.

Another book of great value, of which your pulpit teachers will tell you little or nothing, is one whose writer (or writers) has been called the Semitic Milton, so grand is it. Dating from at least three centuries before Christ, and parts of it being without doubt from much earlier date, *it is full of passages which reappear* (unacknowledged) *in our four Gospels*, passages often so important that it is now clear that to gain any sort of full understanding of the sources of our Gospels you must go to that book. So that book thus stands linked on the one side to our Gospels, of much of which (as I mean in future papers to show) it is the foundation; to the Book of Revelations, which is in some important respects its weak copy; and on the other side to the great system of Jewish Theosophy or Mys-

tery-doctrine. For the Jews had also *their* Theosophy.

Another set of links leads from our Gospels to another school of Theosophy, the various Gnostic teachings or Mysteries. These connecting links include our Gospel of John, with its opening purely Gnostic references to the Light and the Word; the "Gospel of Peter", not in our Biblical collection; some other still less-known Gospels; and the purely Gnostic Gospel I have already referred to.

So you see that the accepted Christian records are linked on every hand with various Schools of the Mysteries; and the links are very much more numerous than I shall have time to touch on in this preliminary paper. But I shall go on in future papers.

And the great truths contained and shadowed forth in these links, and the deeper truths to which they lead, have been kept back from the world for many centuries by ignorant and dogmatic and selfish priestly power. Was this concealment not — and is it not — another crucifixion of the great Teacher whose work has thus been largely brought to naught?

You see that our orthodox records are utterly incomplete; that they do not include several Gos-

pels and Epistles and Revelations which are in the Apocrypha; and very many more that have slipped out of sight for centuries and centuries; that at best they do not contain anything but a trifling part of Christ's *public* teachings, and none at all of his life-giving *inner* teachings about the Mysteries of the Kingdom of Heaven; yet that because of the links running in every direction from the writings that we have and from direct Christian tradition, outward into Jewish, Gnostic, Indian, Platonic, and Egyptian Theosophy, we *are* nevertheless able to get indirectly at what Christ's inner teachings were. And in passing we note the curious fact that of these illuminating links we are told nothing from the pulpit; nor that there are other Gospels than our four, and other important epistles than ours; and other grand Revelations than those of John; and other books of ancient Jewish Wisdom than those of the Old Testament.

But we must not ask too much of the Pulpit. We must not ask how it came about, during the first four centuries that the four Gospels we have, much edited, altered, copied and recopied from their unknown originals as they are, came to be selected over the heads of a score or

two of now lost competitors; nor how those competitors came to be lost; nor whether the Church of Rome was answerable for the disappearance of any of them, because they made a little too unstable the "Petrine rock of her foundation," and made too obvious the links between the early Theosophies and Mysteries, and the teachings of Christ.

Is it conceivable that Christ told his disciples nothing about the soul, nothing save that it must be somehow saved?

Did he leave the idea of Heaven so rudimentary that his disciples were left in as utter confusion about it as is the Christian Church today?

Is it possible that he gave them no teaching about the dual nature of man, the source and rationale of the two elements, the satanic and divine, that maintain in all of us their conflict to the death?

Are we to think that this great Teacher, drinking his life from the very Councils of God, able to look with opened spiritual vision before and after, through the centuries, *intentionally* left his teaching so incomplete and sketchy that today there are half a thousand differing sects, each thinking that with it alone is the real truth of the matter?

Of these sects you have some twenty or twenty-five perhaps in your city. As Katherine Tingley has remarked, this score or so of spiritual lights were capable enough of uniting against some new ideas, some new interpretations, of uniting during a brief moment of attempted obscurantism. But had they appeared on this platform, had they ventured to defend against Theosophy their several shades of interpretation of Christ's words, how long do you suppose that that beautiful unity would have stood? They had better keep silent, lest, gathered on one platform, their divergencies should become *too* palpable, and men should ask—Where is Christ amid this babble?

Do not your own souls and intuitions tell you that Christ *did* teach the true doctrine of the soul, of the forces that contend for and against it, and of its relation to God, to life, and to the secrets of death? But those teachings are lost, at any rate so far as the pulpits are concerned. Lost; and only to be recovered by throwing upon those which we *have* a Light which the Christian Church has for centuries agreed to ignore.

To do that is part of the work of the Theosophical Society, and we do it as a mark of our reverence for Jesus Christ, as a mark of our belief that he is still present in human life as a liv-

ing, conscious, spiritual, Power, energizing good everywhere, keeping alive the spiritual Fire in the heart of every *real* Christian; and waiting to flame forth as a Light for the salvation of humanity only for the time when the doctrine he taught shall be recovered in its fullness, rescued from the dead weight of the dogmatic accretions of centuries, and placed in its right relation with the teachings of the other great World-lovers and teachers.

"Greater things than these shall ye do", said Christ, speaking of and to those who accepted in their whole souls the Light he brought. That Light will come back to the world through the Theosophical Society; it will enter the lives of all of you, of all men and women; it will become your sacred posession and inspiration; it will dignify and ennoble the whole life of man. Truths hidden for ages will come again into view; yearnings past utterance be satisfied; veils impenetrable for ages be lifted; and at last, in the Light of the old Wisdom reborn and everywhere present, the glory of perfect and joyful life be realized in its fullness.

With this paper I have by no means finished, but merely entered upon, this great subject of *The Mislaid Mysteries*.

THE
UNIVERSAL BROTHERHOOD

Established for the Benefit of the People of the Earth and all Creatures

OBJECTS

The BROTHERHOOD is a part of a great and universal movement which has been active in all ages.

This Organization declares that Brotherhood is a fact. Its principal purpose is to teach brotherhood, demonstrate that it is a fact in nature and make it a living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religion, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

* * *

The Universal Brotherhood welcomes to membership all who truly love their fellow men and desire the eradication of the evils caused by the barriers of race, creed, caste or color, which have so long impeded human progress; to all sincere lovers of truth and to all who aspire to higher and better things than the mere pleasures and interests of worldly life, and are prepared to do all in their power to make Brotherhood a living power in the life of humanity, its various departments offer unlimited opportunities.

The whole work of the Organization is under the direction of the Leader and Official Head, Katherine Tingley, as outlined in the Constitution.

For further information address,

F. M. PIERCE,
Secretary-General, Universal Brotherhood,
POINT LOMA, CAL.

The Theosophical Society

The Theosophical Society was founded by H. P. Blavatsky, William Q. Judge and others, in New York in 1875. It was re-organized in April, 1895, by William Q. Judge, under the name of the Theosophical Society in America, and in February, 1898, it became an integral part of THE UNIVERSAL BROTHERHOOD.

Its principal purpose is to publish and disseminate literature relating to Theosophy, Brotherhood, ancient, and modern Religions, Philosophies, Sciences and Arts.

International Brotherhood League

Founded in 1897 by Katherine Tingley

OBJECTS

1 To help men and women to realize the nobility of their calling and their true position in life.

2 To educate children of all nations on the broadest lines of Universal Brotherhood, and to prepare destitute and homeless children to become workers for humanity.

3 To ameliorate the condition of unfortunate women, and assist them to a higher life.

4 To assist those who are, or have been, in prison, to establish themselves in honorable positions in life.

5 To endeavor to abolish capital punishment.

6 To bring about a better understanding between so-called savage and civilized races, by promoting a closer and more sympathetic relationship between them.

7 To relieve human suffering resulting from flood, famine, war, and other calamities; and generally, to extend aid, help and comfort to suffering humanity throughout the world.

Universal Brotherhood Path

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Neither the Editors of the above publications, nor any officer of the Universal Brotherhood or its departments receive salaries or other remuneration for their labors.

All profits arising from these publications, and from the Theosophical Publishing Company, are devoted to the propaganda of Brotherhood. All who assist us in this work are directly helping the great cause of Humanity.